

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840

“Now I would have you to remember also, that there were none who were brought unto repentance who were not baptized with water. Therefore, there were ordained of Nephi, men unto this ministry, that all such as should come unto them should be baptized with water, and this as a witness and a testimony before God, and unto the people, that they had repented and received a remission of their sins.” BOOK OF MORMON, 3 NEPHI 7: 24, 25.

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GOD'S LAW OF REVENUE*

ELDER RUDGER CLAWSON

OF THE COUNCIL OF THE TWELVE

MY BRETHREN AND SISTERS, I desire an interest in your faith and prayers during the short time I shall stand before you. It is my sincere wish to say something this afternoon that shall be of interest to you as well as instructive.

I am now quoting from 1st Romans, 16th and 17th verses :

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

There are many principles connected with the Gospel of Jesus Christ, some of which are fundamental, such as faith, repentance, baptism and the laying on of hands for the reception of the Holy Ghost. No man and no woman can be saved in the kingdom of God without giving adherence to those great fundamental principles. You will remember what the Saviour said to Nicodemus upon one occasion :

Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

*From an address delivered in the Tabernacle, at Salt Lake City, Utah, U.S.A., on Sunday, March 17th, 1929.

Of course we take it for granted that if a man or woman cannot enter the kingdom of God he or she cannot be saved in the kingdom of God.

There are some principles of the Gospel which are not fundamental and yet they have an important bearing on the lives of the Latter-day Saints.

ESSENTIAL PRINCIPLES

I refer now to two important doctrines. One is tithing. Tithing is the law of finance for the Church of Jesus Christ of Latter-day Saints. The other important principle is the Word of Wisdom. The Word of Wisdom is the law of health for the Church of Jesus Christ of Latter-day Saints. The law of finance and the law of health. For a few moments I invite your consideration of tithing, which is, as we believe, an essential principle of the Gospel, though it may not be regarded as fundamental.

The law of tithing should be well understood by the churches of Christendom, because this important law was given almost in the beginning, and is often referred to in the scriptures. I am sure it will be an interesting question to all who care to look into it a little. We will go far back in the annals of religious history, back to Leviticus, 27th chapter, and 30th verse :

And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's : it is holy unto the Lord.

And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof.

And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord.

He shall not search whether it be good or bad, neither shall he change it : and if he change it at all, then both it and the change thereof shall be holy ; it shall not be redeemed.

These are the commandments, which the Lord commanded Moses for the children of Israel in mount Sinai.

Thus Moses delivered this important law to the children of Israel. There is another reference to the law of tithing in Genesis, 14th chapter :

And Melchizedek king of Salem brought forth bread and wine : and he was the priest of the most high God.

And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth :

And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

Another brief reference or two will be ample. After Jacob had been given a glorious vision, as recorded in the scriptures, he saw, as it were, a ladder reaching from heaven down to the earth. There were angels descending on this ladder and ascending,

which must have been a very wonderful vision, and at the end of it this is what the record says :

And this stone, which I have set for a pillar shall be God's house : and of all that thou shalt give me I will surely give the tenth unto thee.

So, in both instances, tithing was described to be one-tenth of what the Lord gave in flocks and herds or in other revenues.

FAR DOWN THE LINE

Coming far down along the line this great law is mentioned once more. We find these words recorded in Malachi, 3rd chapter, 7th and 8th verses :

Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return ?

Will a man rob God ? Yet ye have robbed me. But ye say, Wherein have we robbed thee ? In tithes and offerings.

That was a serious situation for Israel that they should be charged with having robbed God, but such was the case, because the law of tithing had been given to them and they failed to obey it. The Lord emphasized the fact that it was essential to their welfare, and doubtless they were suffering the consequences. They were not as prosperous as they should have been. This is what the Lord says, beginning at the tenth verse :

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

These words are very significant, and they show the importance—I think they greatly magnify the importance—of the Saints of God giving heed to this law. Mark you, this law of tithing is not taken by the Church of Jesus Christ of Latter-day Saints from the scriptures. We do not get any particular warrant for taking it from the scriptures, because the scriptures simply record what was done by other people—by the children of Israel in ancient times. This law was given to the Church by the Lord in these latter days, through the Prophet Joseph Smith.

THE LORD'S PLAN

This is a very interesting question, because, as I said in the beginning, tithing is the law of finance for the Church, and that is how we get our revenue to pay the expenses of the Church, which are many and great. Of course, in the churches of the world they have other methods and ways of getting their revenue. It is sometimes, indeed very often, gathered in their meetings, when the contribution plate is passed around. In our meetings

we have no need to do that. We think we have a better plan. It is the Lord's plan. This great law was set forth in plainness that all might understand it. I refer you to section 119 of the Doctrine and Covenants, which reads :

Revelation given through Joseph Smith, the Prophet, at Far West, Missouri, July 8th, 1838, in answer to the supplication : O Lord, show unto thy servants how much thou requirest of the properties of thy people for a tithing.

Verily, thus saith the Lord, I require all their surplus property to be put into the hands of the bishop of my church of Zion.

For the building of mine house, and for the laying of the foundation of Zion and for the priesthood, and for the debts of the Presidency of my Church ;

And this shall be the beginning of the tithing of my people.

And after that, those who have thus been tithed, shall pay one-tenth of all their interest annually ; and this shall be a standing law unto them for ever, for my holy priesthood, saith the Lord.

Verily I say unto you, It shall come to pass, that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you.

And I say unto you, If my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you. And this shall be an ensample unto all the Stakes of Zion. Even so. Amen.

THROUGH REVELATION

You see the revelation is very short. It is direct, it is pointed. It answers the question completely. For instructions in regard to this great law we do not necessarily need to go to the Bible, although we find it recorded therein, but we received it through the channel of revelation, which, by the way, is a glorious principle.

I am very happy to say that we do actually have the gift of revelation in the Church and have had it for nearly one hundred years, and this because it is the Church of Jesus Christ, which was organized on April 6th, 1830. If we are not and cannot be in touch with the President of the Church, well that would be a sorrowful thing.

You will see that this important law appears to be wholly a temporal law, as it deals with temporal things, such as our means and the fruit of our orchards and the crops that grow upon our lands and so on ; yet, nevertheless, it is also of a spiritual nature. We must not overlook that fact. I read again : Tithing is "for the building of mine house." The house of God referred to is the temple of God in which great spiritual ordinances are given for the living and for the dead. The revelation further states that tithing is also to be used "for the laying of the foundation

of Zion and for the priesthood, and for the debts of the Presidency of my Church."

In the allusion to the debts of the Presidency of the Church, what is meant is the debts contracted by and for the Church in connection with the business of the Church, and not the personal debts of the Presidency.

EFFECT OF OBEDIENCE

Another thing respecting this matter is the effect that obedience to the law has on the affairs of the people. If the law is obeyed, then the blessings of heaven are poured out upon the people. If the law is ignored and rejected, then the land is not sanctified as the land of Zion. So there is no blessing that goes with the land if this law is ignored. I like to think of the effect of this law in meeting the obligations of the Church. If an honest tithing were paid by every member of the Church, there would be ample means for every purpose such as building temples, building tabernacles and meeting-houses and other buildings that are needed to carry on the business of the Church, and also to assist in the missionary cause, and so forth.

I am quite sure that this is a matter of general interest to the Latter-day Saints. There are many, many faithful ones among the people of the Church who are paying an honest tithing. There are others who fail to pay a full tithing.

It is the duty of the authorities of the Church to bring this law to the attention of the Saints, from time to time, and to remind them of their duty so that they shall not be charged, as was ancient Israel, with having robbed God. We take the view, and take it very strongly, that one-tenth of our annual interest, or revenue, belongs to the Lord, because He has given it to us. Someone says: "How can that be? Why do you say the Lord has given it to you? Didn't you secure it by your ability and by your diligence and by the strength of your good right arm? Didn't you work for your means? And if you worked for your means surely they did not come from the Lord." I have to take issue with that kind of an argument. Surely they did come from the Lord. Every blessing we enjoy comes from the Lord, because the strength and ability to get these blessings comes from the Lord; therefore, He must have credit for it.

So we recommend and urge that the Latter-day Saints give strict adherence to the law of tithing, the law of finance which God, our Father has given us. Those who are observing these things are being blessed of the Lord. I testify to that in the name of Jesus Christ, Amen.

"THE POOR pay their tithing better than the rich do. . . . The poor are faithful and prompt in paying their tithing, but the rich can hardly pay theirs—they have too much."—BRIGHAM YOUNG.

TITHING: THE LESSER LAW

THE LAW OF TITHING is a minor division of a greater law, the law of consecration, known also as the Order of Enoch or the United Order. Full equality should exist among members of the Church of Christ. Every person should be allowed to use his talents, small or great, to the utmost, but there should be a common treasury so that all would have enough to meet their common necessities and legitimate luxuries. The privilege of exercising freely one's natural powers should be valued no higher than the privilege of sharing one's substance with others also engaged in such self expression. The law under which this is done is known as the law of consecration.

Enoch, the seventh from Adam, and his people obeyed the law of consecration. Under the influence of such unselfish living they became powerful with the Lord, who took them and their city Zion, into His bosom. These are the only people who for any length of time have been able to submit themselves to this law, so far as history records.

The early Christians understood the principle of consecration and practiced it, for they "had all things common." It was not long, however, before the natural selfishness of men made it impossible to live under this law. On the American continent, also, after the visitation of Jesus, the Christ, the members of the Church "had all things common among them; therefore there were not rich and poor, bond and free." Soon, however, discord arose and the principle had to be held in abeyance.

The law of consecration was revealed to the Prophet Joseph Smith, and at least two attempts have been made by the Church to live it, one under Joseph Smith and one under Brigham Young, but with indifferent results. Wherever the people could control their selfishness and yield themselves to the common good, the community and the individuals prospered exceedingly. Usually, however, the more able hesitated to divide with the less competent and the attempts had to be given up.

In time, the Church of Christ will live under the law of consecration. Until that time comes the Lord requires obedience to the lesser law—the law of tithing—which provides that every person shall pay to the Lord for holy purposes one-tenth of all his increase. In all ages human weakness has made necessary the replacement of the law of consecration by the law of tithing, and many persons are unwilling to obey this lower and simpler law.

There is a three-fold purpose in making offerings to the Lord. First, the person who makes such an offering thereby acknowledges the Lord as the Giver of all good things. In acknowledging that He gives us seedtime and harvest, by returning to Him a portion of that which has been received, he virtually admits that the earth belongs to the Lord and that men are but stewards of that which they possess.

Second, the giving of part of our substance disciplines the human will. Man is prone to love worldly things, and to forget heavenly things. Whenever he relinquishes a part of his worldly goods by giving them away for unselfish purposes, his love for the earth as against heaven becomes smaller. That increases his spiritual strength and prepares him to gain the victory in the contests of life. Whoever can lay aside the love of earthly things, has the gifts of earth at his feet.

Third, giving to the Lord means giving to the Church, the organized body authorized to receive tithing for the maintenance of the Church, and through the Church, for the help of others. Tithing is chiefly used in providing for the needy that which they require.

Thus, in the payment of tithes, we honour the Lord, subdue our wills and help our fellow men. We issue from obedience to the requirement stronger and happier men and women.

Under the law of consecration these purposes would be effected more completely, but those who pay the tithing find in very great measure the joy sensed by the people of Zion when the Lord looked upon them and said: "Behold mine abode forever."

Questions are often asked as to the exact meaning of tithing. How much of one's income should one pay? The answer may be drawn from the revelations on the subject. When the law of Moses was given it was stated "thou shalt surely tithe all the increase of thy seed." Note there the word "increase." And modern revelation declares that the people "shall pay one-tenth of their interest." Note here the word "interest", which has the force of the word "increase", in the Mosaic law. It is upon our increase that the tithe is paid. That is, the wage-earner at the end of the day is wealthier by his day's wages, and upon the wage he should pay his tithing. The business man after deducting the outgo from the income from his business, finds a net profit, an increase. Upon that he should pay tithing. The increase, whether by wages or business transactions, may be used for the necessities and luxuries of life or for saving. If saved, then in time tithing should be paid on the interest that accumulates.

Tithing is one of the most satisfying principles of the Gospel. None is poorer for obeying it. The Lord has promised marvelous blessings to those who obey it. The Lord speaking to Joseph Smith concerning the last days, declared: "Verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned. . . . For after to-day cometh the burning." The importance of obeying the law is set forth in the declaration that the people must be tithed to prepare them against the day of vengeance and burning. And the warning is given that the names of those who do not pay tithing "shall not be found, neither the names of the fathers, nor the names of the children written in the book of the law of God."

THURSDAY, JUNE 27, 1929

EDITORIAL

DOWN WITH TOBACCO!

"JIMMY," said a little nrelin, coming close to his pal, "which do you want?" He held out a slim white cigarette and a large rosy apple.

"I'll take the cigarette," responded the lad; and soon the deadly "fag" was glowing. The other boy munched the apple. While one courted death and decay, the other built up and strengthened his life.

In the eighty-ninth section of the Doctrine and Covenants, the Lord has made plain to His people and to the world at large, the value of pure food, and the harmful effects of tobacco on the human body. We read:

In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation. . . . tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill.

The vile conspiracies of men to-day are there prophesied and exposed to our view. Shall we then knowingly allow our senses to be assulted by the fumes of tobacco in our homes? Shall we lie idly by while companies of "conspiring men" commit piracy on the high seas of "civilization," destroying human souls? Shall we watch with joy the slow but inevitable defilement and decay of our manhood, our womanhood, our youth, and of our morals and our nation?

The recent advertizing campaign of tobacco trusts to get boys, women and girls into the toils of the nicotine habit, is an atrocious attempt to slay human souls. Scientific investigations have borne out the Word of Wisdom, and have proved that tobacco is harmful to the bodies, spirits and morals of mankind. Yet these tobacco interests deliberately have said: "Reach for a cigarette instead of a sweet." They have tried to delude the public—to make them think of tobacco as "an aid in redneing", "soothing to the nerves," "easy for the throat", "good for the voice," and as a substitute for food! What absolute viciousness! Tobacco is a poison—not a food! It is useful only as a medicine for "sick cattle," and for killing bugs, rats and parasites.

If men use nicotine in any form, they show their lack of knowl-

edge concerning the injurious effects of the weed, or a fatal indifference to the actual needs of their bodies.

Pure food companies are attempting to stop the brigandage practiced by the tobacco interests. One leader says: "It is high time that our schools should teach our children to look behind the methods of the scheming propaganda that in these days is being poured forth by radio, press, billboards and similar advertizing mediums. We, in this association, have for years been doing what we can to stem the tide of cigarette smoking," especially "on the part of minors."

Let us live clean and free from the fouling taint of tobacco! Let us, by our non-use of, and active campaign against nicotine, clear the press, the radio programs, the billboards and the nation, from the sickening sight, name and stench of tobacco. Let us look forward, upward, toward the living God of Israel, and by the knowledge and intelligence He has given us, live lives of purity and cleanliness before Him!

Down with tobacco!

WESTON N. NORDGREN

THE CACTUS PLANT

EVERYWHERE we look, we find a struggle for life going on. Nothing lives without struggling; nothing gives up life without a struggle. The following bit of conversation, clipped from an issue of the *Deseret News*, gives us an insight into the struggle which the sturdy, inoffensive cactus plant maintains for life.

"How wonderfully the cactus has adapted itself to its surroundings and has protected itself so successfully against its enemies," I remarked, as we viewed Mr. Burbank's spineless cactus plants.

"The cactus still has the same wonderful adaptability," said Mr. Burbank, "and its vitality is marvelous. When a flat slab of cactus is planted, it thickens out until it becomes almost round, and the velvety skin at last develops into a bark.

"It sends out roots below, and above from its buds or eyes, new slabs develop, one out of the other, until it grows upward. And it will root and sprout if only laid on the hard, hot, dry ground—even on a wooden shelf covered with burlap; or stranger still, after having been suspended from the branch of a tree for over six years, or after lying forgotten in a dark closet for more than two years.

"This vitality explains the successful struggle for existence through which the cactus has passed; and in some rare cactus plants from other regions the spines are fewer, showing that the struggle for existence has not been so intense as with our desert cactus."

What a wonderful provision Nature has made for all earth-life! How jealously the precious fountain of life is guarded against destruction; under what a variety of conditions is the humble desert cactus able to live and thrive!

This cactus plant, thriving under the most adverse conditions, makes one think of another plant, which has similarly grown and flourished in the midst of trying circumstances. This other plant, the Gospel of Jesus Christ—termed by the world “Mormonism”—has been trampled under the feet of men; it has been plucked up and beaten by the enemies of God; it has been cast from the heart of “civilization,” so-called, and has been driven into the desert to die.

But it did not die. Like the humble cactus plant, it began to sprout in the arid desert wastes of the West. The leaders of the “Mormon” Church reached out for water, for food, for shelter. “Mormonism” got a new foothold; it grew and ramified out; defenses were provided that its life should not be crushed. And finally it spread, reaching out further and further, until its rare beauty is shown to all the world—its message is heard in every land—and in the desert it blossoms as a rose.

“Mormonism” has that same divine spark of life, that same eternal vitality, which brings the cactus into being. It has been beaten and bruised many times; but, like the cactus, it comes back. It has been suspended for years from some countries, yet in the end its message triumphs and its foundations in those lands become secure. During the dark night of apostasy, after the death of Christ and the early Christians, it was hid from the wrath and folly of men; and in these latter days it has again come forth to bless the earth with its divine presence.

Where the struggle is fierce, the roots of “Mormonism” have been more firmly implanted in the souls of its adherents; where persecution has not come, it blossoms full and free. Yet it is always upspringing, full of life and vitality, blessing the earth with its life-giving message of salvation—a message which it has proved to be true by its own life and fruitfulness.

WESTON N. NORDGREN

MISSIONARY CONFERENCE IN BELGIUM

ON APRIL 20TH, twenty-nine missionaries gathered from the Belgian and Paris Districts of the French Mission for a conference with President John A. Widtsoe. The meeting was held in Liège, a large industrial city of northern Belgium. It has been termed one of the world's bravest cities because of its courageous defence in the early part of the World War. One has but to see its people and its twelve demolished forts to verify the truth of this recognition. The largest and oldest branch of the French Mission is located here. A chapel is now being erected in this branch.

The meeting was under the direction of Elder P. Rulon Christensen, President of the French Mission. Speaking under the influence of the Holy Spirit, each missionary bore his testimony of the divinity of the work and the joy he had received in preaching to these people. After these testimonies, President Widtsoe spoke. A short discussion of the Bible at this conference gave to each missionary a new idea of the beauty and dignity of the Holy Scripture, and opened a new field of thought concerning it. Many missionary problems were stressed, particularly the value of proper habit-forming in missionary life, and the necessity of having love and respect for the people with whom we labour. The vision of the hearers was raised above the pettiness of the world, and they were given a new outlook on life.

Sister Leah D. Widtsoe counseled the Elders in a kind, motherly way, giving much splendid advice and instruction for proper conduct.

President Christensen encouraged the Elders greatly in their work, and laid out plans for effectively approaching the French people.

The meeting was one of those sacred experiences which enrich the life of the missionary and help him to catch the real spirit of his calling.

C. L. LEES, Superintendent of Auxiliaries

GERMAN-AUSTRIAN PRIESTHOOD JUBILEE

IN THIS DAY AND AGE of celebrating, each week, month and year brings some sort of festival, some historical anniversary. Among the most interesting of the Pentecostal celebrations was the gathering of the members of the Church of Jesus Christ of Latter-day Saints in Leipzig, Germany, on the 18th, 19th, 20th and 21st of May, to celebrate the one hundredth anniversary of the restoration of the Priesthood. The members came from all parts of the mission to attend, and the diversified program displayed an array of talents hardly comprehensible for so small a membership as the mission has.

The city of Leipzig was kind enough to place at the disposal of the mission a large office in the railroad station at Leipzig, and as soon as the people arrived they were given their places of entertainment.

At 3 p.m. the celebration commenced with contests in public speaking, retelling of stories, ladies' trio and chorus, male chorus, debating, painting and drawing. The contestants were representatives of the different districts of the mission. The contests lasted until 7 p.m., at which time the Boy Scouts, Bee-Hive girls and M Men met in different departments. The Latter-day Saint Boy Scouts, an organization affiliated with the German Scout Federation, which is the only internationally recognized Scout or-

ganization in Germany, met under the direction of the Mission Scout Executive Mathias C. Richards. A very interesting program was conducted, featuring the different fields of Scouting; among them were Indian dances, signaling, a ceremony: "Lighting the light of Scouting through fire by friction," and the presentation of Knight badges to the first Knight Scouts of the mission. The rank of Knight is given to the Scout who attains about the same rank as eight merit badges in America. It was indeed an impressive moment as the Scouts came forward and knelt down before Apostle John A. Widtsoe, President of the European Mission, and President Hyrum W. Valentine, of the German-Austrian Mission, to be dubbed Knight Scouts as the warriors of old were dubbed in the days of chivalry. There were one hundred fifty-five Scouts that took part on this program and about three hundred visitors.

The Bee-Hive girls met under the direction of their Mission Leader, Sister Rose Ellen B. Valentine. The program featured special activities from some of the districts of the mission, showing the typical costume, dances and music of these sections. There were two other features worthy of praise, the filling of two cells in the Bee-Hive work, one depicting the cycle of life according to the Gospel, the other demonstrating good social conduct in society. Sister Leah D. Widtsoe, President of the Women's Organizations of the European Mission, was the special guest of the program.

A banquet for the M Men under the direction of Mission Secretary Joseph E. Symons, was another feature of the evening. An excellent program was given by the M Men, after which a very instructive debate was held between the winning teams of the mission on the question: "Resolved: That the calendar should be changed to include thirteen months of twenty-eight days each."

Expressive medallions, picturing the restoration of the Priesthood to Joseph Smith and Oliver Cowdery by John the Baptist, and also their baptizing one another, were worked out and sold to the members as a remembrance of the celebration and its meaning.

After the close of these departments at 9 o'clock, all visitors, friends and local members gathered at the hall of the famous Kyffhäuserhaus in Leipzig, for a social and dance. The social was under the direction of Elder F. Artell Smith, and the music was furnished by a group of missionaries under the direction of Elder Melvin B. Watkins. During the intermission, ribbons were given to the winners of the different contests as a recognition of their achievements. Another very excellent feature of the evening was a dance demonstration by Miss Kathe Schwind and partner from the Schwind Dancing School in Leipzig, and also a solo dance by Dean Hillam.

Sunday morning at 8 o'clock one of the most inspirational meetings of the whole conference was held—a fast and testimony

meeting for all the men who held the Priesthood. It was under the direction of President John A. Widtsoe and led by President Hyrum W. Valentine. The time was short, but the spirit of testimony rested upon those present and a spiritual feast was enjoyed by all. About seventy men gave honest testimony as to the truthfulness of this work.

The first festal service open to all members and friends commenced at 10 o'clock under the direction of Elder Arthur Gaeth, Superintendent of Sunday Schools and Mutual Improvement Associations in the mission. The program featured the unveiling of the masterpiece painting: "The Restoration of the Priesthood by John the Baptist to Joseph Smith and Oliver Cowdery" (this being the theme of the conference); the presentation of the German and Austrian flags to new scout troops, by Helmuth Plath, President of the German Scout Federation. The last number was a pageant entitled: "The Restoration," written by Brother Arthur S. Schumann of Berlin, and accepted as the winning presentation in a play-writing contest conducted by the mission. The production depicted the different dispensations of the Priesthood from the time of Adam until Joseph Smith. The rendition was truly and deeply appreciated by all present, a total of 1,466 people.

The second festal service offered those in attendance an illustrated lecture: "The Story of Joseph Smith and Oliver Cowdery," by Helmuth Plath, editor of *Der Stern* (a German Church publication). Also an illustrated lecture: "The Priesthood from Adam to the Prophet Heber J. Grant," by Superintendent Arthur Gaeth. President Widtsoe gave a very interesting talk on the power and authority of the Priesthood. 1,202 people attended this meeting.

The evening meeting was a fitting climax to the others. One could truly say: "The Spirit of God Like a Fire is Burning." The meeting was led by Mission President Hyrum W. Valentine. It presented an interesting group of discourses, augmented with musical numbers by missionaries and Saints, the most important musical number being the rendition of the oratorio written by B. Cecil Gates, entitled: "The Restoration." It was sung by the combined choirs of the mission. The speakers of the evening were: Bishop Casper J. Fetzer of Salt Lake City, Utah; Richard L. Evans, Secretary of the European Mission; Karl M. Nelson, of Utah, now labouring in the Danish Mission; and Sister Leah D. Widtsoe. 1,535 people attended the evening meeting.

Monday morning bright and early, a day abounding in sunshine and natural beauty, all assembled at the grounds of the Leipziger Athletic Club, Mockau Division. The day was spent in all kinds of activities, the Boy Scouts and Bee-Hive girls having special departmental work; they gave some very practical demonstrations of the work as carried on in the different branches. After dinner a very unique circus was staged, each district contributing

one act. A number of contests were held in running, three-legged races, chariot races and others. The Boy Scouts appeared in dress parade to be reviewed by the Mission officials. After the review, President Widtsoe was presented with an official Boy Scout badge. Mr. Stolberg, international commissioner of the Boy Scout Federation in Germany, was one of the special guests and gave some instructions pertaining to the big Boy Scout Jamboree to be held in England this summer. The introduction of organized baseball and horseshoe pitching was another extra feature of the day. The games were new but interesting to the German people. The winners of the different contests were appropriately decorated as an acknowledgement of their success.

"The Song of Praise to the Priesthood," a song composed especially for the occasion, was sung in the evening by all as a very appropriate close to the Jubilee, after which a benediction was pronounced.

The big festival will long be remembered by those present, as a time of spiritual feasting. The memories of this Jubilee will inspire men to do good, and to serve their fellowmen and God.

On Tuesday, all the Elders of the mission, together with the Mission Authorities, President Widtsoe, Sister Widtsoe and guests, met in a special fast and testimony meeting. Many valuable instructions were given by the presiding authorities and the missionaries who received the opportunity to bear their testimonies. At five o'clock in the afternoon all the missionaries and guests visited the famous "Volkerschlacht Denkmal," erected to commemorate the victory of the allied armies over Napoleon in 1813 at Leipzig. This massive structure, the largest of its kind in the world, has an added attraction in that its halls offer acoustical qualities very seldom found in the world. A concert was given in the "Denkmal" by the missionaries, to which all visitors were invited. After the concert a missionary picture was taken in front of the "Denkmal." Following the picture, the entire group went to the Kanfmannischen Vereinhaus in Leipzig, to a banquet. The hall was decorated with American and German flags. President Valentine acted as master of ceremonies, seating the guests at the tables and introducing the toastmaster for the evening, Elder E. Farr Whiting, President of the Zwickauer District. The ladies had the honour of introducing the gentlemen at their right. Special guests at the banquet were: Dr. John A. Widtsoe, with his wife Leah D. Widtsoe and their daughter Endora, the American Consul of Leipzig, Kenneth S. Patten and wife, Bishop Kasper J. Fetzer and daughter Leona, Aletha Jex, Mrs. J. Alden Bowers, and Karl M. Nelson. At the banquet the official missionary pin adopted by the mission was presented to the missionaries.

An interesting program was given in a typically American style. United States Consul Kenneth S. Patten, in a few well chosen words, expressed his appreciation for the honour and

courtesy shown him and his wife, then resigned in favour of Elder Melvin B. Watkins, saxophone player.

The celebration is now a matter of history, but it remains in the minds of those present and did much good, helping to give the people a clearer picture and a better understanding of the endeavours and activities of the Church of Jesus Christ of Latter-day Saints, commonly called the "Mormons."

HYRUM W. VALENTINE, Mission President

PRIESTHOOD CENTENARY JUBILEE

DURING THE MONTH OF MAY a Priesthood Centenary Jubilee was held in Zurich, Switzerland, in connection with the regular semi-annual conference of that District. The restoration of the Priesthood has been the theme in all the conferences of the mission this year, and the impressive pageant submitted by President Widtsoe has been successfully presented in all districts. The Pentecostal holiday period afforded us an excellent opportunity to provide a climax in the form of a three-day program, in which this pageant, appropriately elaborated, was the main feature. The affair was planned on a large scale, and the results were very gratifying.

The attendance at the conference was very satisfactory, there being approximately seven hundred in the morning and evening sessions, and five hundred in the afternoon meeting. There are only thirteen hundred members in Switzerland. I feel that the attendance was truly remarkable. Each of the three districts was well represented, and members and friends from all branches participated in the various activities of the Jubilee.

Saturday afternoon a well-organized, industrious group of Boy Scouts was on hand at the depot to take care of the many visitors arriving in great numbers on each train. The accommodations for visiting members and friends were ideal. We were so richly blessed of the Lord in making our arrangements that no difficulty whatever was encountered in procuring sleeping quarters, meals or meeting halls. The sisters enjoyed the hospitality of the Zurich members, and the brethren slept on good comfortable beds at the army barracks.

The chief features of the three-day program were the M. I. A. contests held Saturday evening, the pageant presented in the Sunday morning session, depicting the restoration of the Priesthood; the wonderful rendition of the oratorio: "The Vision", by the Basel and Zurich choirs; and the large outing Monday at a mountain pleasure resort, where a delicious dinner was served to three hundred and fifty members of the Church and their friends, and where a full day of first class entertainment was enjoyed.

Although Zurich is not centrally located in the mission, and did not allow us to make the event as extensive and as impressive as we should have liked, I feel that we were richly blessed, for the

conference was a big success. In every detail connected with the planning and execution of the program, the inspiration of the Spirit of the Lord was manifested in a manner nothing short of miraculous, and it was a powerful testimony for every one of us.

FRED M. TADJE, Mission President

FROM THE MISSION FIELD

Releases and Departures: The following missionaries have been honourably released and have sailed for their homes in America: Rulon S. Satterfield—Manchester and Ulster Districts—released May 28th, William John Matheson—Nottingham and Liverpool Districts—released on May 28th, Nephi Cutler—Sheffield and Leeds Districts—released on May 28th, and L'Etrenne Andelin—Scottish, Liverpool and Bristol Districts—released on June 11th, sailed from Cherbourg aboard the *Leviathan* on June 20th.

Arrivals and Assignments: The following missionaries arrived aboard the *Metagama*, June 2nd, 1929, at Liverpool; they have been thus assigned:

For the British Mission: William Douglas Callister, Salt Lake City, Utah, to the Sheffield District; Gordon LeGrand Allen, Venice, California, to the Ulster District; Earl B. Cragun, Ogden, Utah, to the Liverpool District.

For the Netherlands Mission: Fred M. Weenig, Riverton, Utah; Gerrit A. Jongejan, Salt Lake City, Utah.

On May 31st the following missionaries arrived in Southampton aboard the *Leviathan*; they have been thus assigned:

For the British Mission: Clyde Martin Hopkins, Salt Lake City, Utah, to the Bristol District.

For the French Mission: Joseph William Jensen, Salt Lake City, Utah; Loyal Irvin Anderson, Hyrum, Utah.

For the Swiss-German Mission: Lewis Neff Bagley, Salt Lake City, Utah; Ernest Locher, Salt Lake City, Utah; Donel Orson Willie, Salt Lake City, Utah.

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LIVERPOOL

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LATTER-DAY SAINTS IN GREAT BRITAIN